

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, APRIL 16, 1914

NEW SERIES, VOL. XVI, NO. 16

KINGDOM BRIEFS

The National Drainage Congress will meet in Savannah, Ga., April 22-25.

During the General Conference of Southern Methodists in Oklahoma City in May, the Christian Advocate, of Nashville, Tenn., will issue a daily.

The Eastman Kodak Company recently distributed half a million among the workmen in their employ as a part of the dividend. This has been their custom for two years.

There had been seventy addition to the First church, Grenada, up to Monday. The meeting closed Wednesday, and Evangelists King and Wolslagel went to help in a meeting at Water Valley.

Otis A. Spurgeon lectured in Denver, Colo., and arraigned the Catholic priesthood. He was afterwards kidnapped and assaulted, and the sheriff announced he "couldn't find" the people who did it.

At the close of a series of sermons at McComb by W. M. Burr, one hundred and eight people stood up committing themselves to the Scriptural plan of giving one-tenth of their income to the Lord.

Pastor Stone reports that the Sunday School and congregation have doubled; improvement has been made on the building; they are planning for the Gulf Coast Association which meets with them at Moss Point, June 10.

Brother O. P. Estes, who is at the seminary, will assist Pastor P. I. Lipsey in a meeting in Pelahatchie in June. He can sing and preach, too. He can be secured for other meetings in Mississippi for a part of the summer.

The Enon church, Louisiana, of which W. T. Darling is pastor, gave \$25 to missions. Already a good number of the members have agreed to tithe their incomes, and they are talking as a result of it of going from one Sunday to full time.

We have received a copy of the most commendatory resolutions from Yazoo City with reference to Brother T. L. Holcomb. We endorse every word of it and should publish it, but we have a law of the Medes and Persians on that subject.

The following gentlemen were named bank examiners for the State: E. F. Anderson, of Clinton, making the highest grade; J. S. Love, of Hattiesburg; and S. S. Harris, of Tupelo. These are good and true men and have heavy responsibility on them.

We have just received and read the published sermon by J. P. Williams on "Christian Science vs. The Christian Religion." It is a compact and convincing statement, which will help any sound mind to see the incompatibility of this "delusion of mortal mind" with the fundamental teachings of the word of God. You can get it from the author at Collins for five cents.

MISSION CALENDAR

Mississippi is asked to raise:	
For Foreign Missions	\$42,000.00
For Home Missions	31,000.00
Raised to April 4, Foreign Missions	10,130.16
Received since April 4, Foreign Missions	721.01
Total	\$10,751.17
Raised to April 4, Home Missions	8,049.80
Received since April 4, Home Missions	477.92
Total	\$ 8,527.72
Yet due Foreign Missions	\$31,248.83
Yet due Home Missions	22,472.28

Politics got interesting in a number of states last week. Congressman Underwood, of Alabama, was elected to the Senate over Richmond P. Hobson. In Illinois over one thousand saloons were put out of business, which is attributed partly to the votes of women. In Springfield, however, the women are reported as voting wet. A few women were elected to minor offices. In Nebraska the relative strength of prohibition and liquor forces seems but little changed. In Minnesota the dry forces made many victories in cities and towns, including St. Paul. A single lady in Illinois, 101 years old, cast her first vote. She was old enough!

Brother J. C. Buckley writes: The Baptist Sunday School and B. Y. P. U. Convention, held at Newton, was good. It was a glorious meeting. Our Sunday School missionary, J. E. Byrd, and his fellow helpers deserved credit for making it possible for us to have such a meeting. The spirit with which the good people of Newton received us added much to the success of the meeting. We regret that so many of our pastors failed to attend the meeting.

Dr. W. C. Tyree writes from Greenwood that they have had a cordial reception by the church and others, and the work begins auspiciously. He has been vice-president for foreign missions in North Carolina and comes to identify himself with all the denominational work in Mississippi. There is a hearty welcome in our State for all such men as he and we rejoice with the Greenwood people in his coming.

The financiers of New Orleans are displeased with not getting a regional bank, and are asking their senior senator to show their resentment by breaking his pledge to the president to vote for the repeal of the toll exemption. But they are afraid if he breaks his word that President Wilson will not show him favor in his political appointments. Honor or honesty are not taken into consideration.

Brother T. M. Kelly writes from Augusta, Ga., that they sent 1,200 miles for Brother C. E. Welch to help them in a meeting, and they are delighted with his preaching. They "never heard such preaching." The meeting was good and all are happy. Brother Welch was Brother Kelly's pastor at D'Lo in Mississippi.

Rev. T. L. Sasser has been called to and accepted the church at Brooksville. He has been pastor at Estabatchie.

The Clinton Print Shop sends out a birthday announcement that is very attractive. It is a deservedly flourishing institution.

Dr. R. H. Pitt, editor of the Religious Herald, succeeds the late Dr. Prestridge as secretary for America of the Baptist World Alliance.

Attention is called to an offer in another column of secondhand books, by the widow of the late Rev. W. M. Reese, Clinton, Miss.

The Southern Sociological Congress meets in Memphis May 6-10, to be followed by the national conference from the eighth to the fifteenth.

Dr. A. T. Robertson is to have charge of a course in the study of the Greek Testament at Northfield General Conference of Christian workers in August. The class will study the epistle to the Galatians.

Dr. I. M. Haldeman, who wrote a book showing the contradictions between Christian Science and the Bible, is nearly seventy years old, but preaches to the largest congregations of any Baptist preacher in New York City.

Pastor H. M. KiKng has been voted a vacation by his church in Jackson and is off for a rest at Hot Springs. He expects to be away until after the convention in Nashville. We hope he may come back with all his strength regained and increased.

The announcement is made in the Commercial Appeal that Pastor Stumph resigns at Charleston to accept the call of the church at Bastrop, La. We are sorry to give him up for he knows how to work and bring things to pass—the kind of pastor that is needed.

At a meeting of the Baptist orphanage trustees last Friday in Jackson, the superintendent, J. R. Carter, was authorized to proceed to raise the money and put up a school building to accommodate three hundred children. It will be of brick and will cost about \$10,000.

The First church, Atlanta, has passed a resolution expressing their opposition to church members being identified with social clubs that serve intoxicating liquors. This is a good move in the right direction and ought to be pushed till these nests of iniquity are destroyed.

A treaty has been agreed to by representatives of the United States and the republic of Columbia, by which the friction between the two governments will be removed. It will be recalled that the Roosevelt administration assisted at the birth of the republic of Panama and now pays \$25,000,000 for the privilege, which enabled the United States to put through the Panama canal. The treaty has to be confirmed by the congresses of the United States and of Columbia before it is effective.

Mississippi Baptist Sunday School and B. Y. P. U. Convention

MARTIN BALL

The Mississippi Baptist Sunday School and B. Y. P. U. Convention convened in the meeting house of the Newton Baptist church. The convention was called to order by Secretary Ball, in the absence of President J. B. Perry. A sweet, helpful, inspiring occasion it was as many helpful promises were quoted from God's book. He spoke of knowing God. Phil. 3. Some of the helpful verses in this chapter. It was a fitting discussion to begin the convention. T. J. Barksdale, of Tupelo, was chosen to preside, in the absence of the president. Zeno Wall, of Mount Olive, presented in an instructive, clear, concise way the "Purpose of a Baptist Sunday School Convention in Mississippi." He showed that the convention is not a place or time to have a "big" meeting simply—not a place for social enjoyment simply. But it is a place to glorify God. We glorify God by having communion with Him; having fellowship one with another; having comradeship with the Holy Spirit in world-wide evangelism; giving united State-wide consideration of the things that make for Kingdom building. All these thoughts were well developed.

M. P. L. Love of Hattiesburg. The committee was wise in assigning the subject "Enlisting His Forces." He stated that the superintendent is not an autocrat. He cannot command. How enlist the school? Enlist the teachers and officers. It is necessary, sometimes to enlist the teachers. (2) Through the teachers we are to enlist all the forces; new material. The enlistment means reaching out and getting new material. Let the general service be so interesting as to charm everyone. Every one was thrilled with the talk. At the first morning session there were present 138 out of Newton. Thirty-one superintendents who had graded schools and thus testified to this fact.

H. L. Watts, of Winona, was very happy in presenting the subject, "The Superintendent and His Program." Brother Watts is one of the most active and efficient superintendents in the State. He has listened to with much interest. Great enthusiasm was aroused. Geo. E. Barton, the new pastor at Winona, discussed the subject assigned to Vernon D. Rowe, "The Teacher Before His Class." Everyone was interested in the things he said. It seems that the church at Winona has made no mistake in selecting a pastor. He made a favorable impression upon the convention.

State Missionary Edgar Holcomb discussed the subject, "Class Organization." He went very minutely into the class organization and showed the efficient work accomplished by class organization. The interesting manner in which the speakers presented their themes kept the afternoon audience wide awake. The main auditorium was crowded to overflowing the whole afternoon.

The devotion of the evening were led by T. J. Shipman, of the First church, Meridian. He chose as the theme the healing of the lame man by Peter and John. Such as we have we must impart. What have you? Give whatever you have. The Clarke Memorial quartet sang a beautiful hymn in a splendid way, stirring the soul of the great audience.

Mrs. Rush, of Magee, presented an exceedingly interesting treatise on the primary work. She showed conclusively that she had mastered this important feature of our Sunday School work.

M. L. Shannon, of Pontotoc, was interesting to a large degree in presenting "The Organized Class." An organized class at Pontotoc is supporting two native missionaries in China. He is heartily in favor of the organized class. His

particular class purchased a tent and stretched it near the church building and in two years have failed only once to meet on Sunday morning.

J. R. Carter was given a few minutes to commend the orphanage to the consideration of the convention. It is necessary to have a good school room for the children at the orphanage. The building will cost about \$7,000. Superintendent Carter wants to have concerted action on the part of the Sunday Schools in the State, May 12, when every Sunday School is asked to take a part in this work; every one should do all they can in the effort. Quite a number of Sunday Schools pledged collections for one Sunday in the month. The orphanage occupies an important place in the hearts of the people. Thirty-six arose and agreed to give the proceeds of work on labor day, May 12, to the home.

Field Secretary Arthur Flake presented the B. Y. P. U. work. He showed the imperative needs of this day for the training of our young people. He presented the objects of the B. Y.



MARTIN BALL
CLARKSDALE, MISSISSIPPI

P. U. It is the unification of Baptist young people. Their increased spirituality, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist history and doctrine, their enlistment in missionary activity through existing denominational organizations. Our motto, "We study that we may serve." He insisted on a definite conversion, definite consecration, a definite service. Our aim is training in church membership. The B. Y. P. U. idea is the training of each one. The speaker would emphasize "each one." Every one born of the Spirit can be developed. There was no more interesting or instructive speech made during the convention. He made the B. Y. P. U. live before the audience.

Chisholm, of Jackson, was asked to fill a period on the program. He said that the home, and school and church are the greatest forces in the world. The world is to be through the child-life. This is the biggest work in the world.

At every session the Clarke Memorial quartet was called for. The young men were always ready.

A committee on permanent organization was appointed and reported the following:

1. That the constitution and by-laws of the North Mississippi Baptist Sunday School and

B. Y. P. U. Convention be adopted as the constitution and by-laws of the Mississippi Baptist Sunday School and B. Y. P. U. Convention.

2. That this convention is in no way separate from and independent of the Baptist State Convention, is to be an aid to the Sunday School and B. Y. P. U. departments as operated by our State Convention work by getting information from the local conventions and county Sunday School conventions, and offering suggestions for the advancement of the work as seems wise, and further to hold conventions whereby we may gather information and inspiration to aid the entire State in every phase of our work.

3. That a Sunday School convention be organized in each association, except in some counties where they have Baptist Sunday School conventions already and in that event there will take no place of such conventions.

4. That the executive committee be appointed with reference to both B. Y. P. U. and Sunday School work and to get the best results, one half as the Sunday School executive committee of the State, which parts are to work jointly in making progress for our annual convention.

5. That we develop and urge our Sunday Schools and B. Y. P. U.'s to give liberally annually to State missions since all of our work is supported by the State Mission Board and we do not have to raise funds to carry on this definite work, that each Sunday School be requested to send a small contribution each year to the convention to defray expenses for printing programs and advertising said convention, which total not to exceed \$50 for any one year.

The officers were chosen as follows: President, T. J. Barksdale, Tupelo; vice-president, H. L. Watts, Winona; secretary and treasurer, Martin Ball, Clarksdale; executive committee Sunday School work—chairman, J. E. Byrd; Jesse Sweany, R. F. Bass; executive committee of B. Y. P. U. work—chairman, W. E. Holcomb; Zeno Wall, Ivy Dorroh.

Resolutions of thanks were adopted expressing thanks to the citizens of Newton for hospitality, papers for kind notices and railroads for reduced rates.

The convention will hold the session of 1915 with the church at Durant, March 16-17. The church was enthusiastic in the invitation and being located well on the I. C. road, easily accessible to every one, we may expect a large attendance. The roll of attendance at Newton ran up to 300.

The last session of the convention was the very best. M. J. Derrick led the devotions, using Jno. 7:37 as a basis for a charming talk directing the minds of the audience to the Christ the center of all.

Secretary J. B. Lawrence made a charming speech. His theme was "Efficiency." He said, "The business world is demanding efficiency. A church is a product and process. We lack training. There are four words around which this talk is to revolve. Regeneration. The child has inherent tendencies; regeneration is fundamental—first. It stands at the very beginning. We must be born again or lost. You cannot get anything out of the product that you do not put in the process. Regeneration is a making over again. Three words go with this—upright, inright, outright. Relationship to God—to himself—to his fellow-man. That kind of a man knows he had religion, knows he has been regenerated. He must have some experience he can tie to.

Information. My efficiency comes from my information. Three words express this—ignorance, error, truth. The ignorant man needs information. The man in error has some in-

formation but it is wrong. He needs information concerning the Bible, and the work we are doing.

Inspiration. A man must get more than himself. Super—beyond himself. Three words we need—vision, purpose, fulfilling. Vision is to see what God wants us to do. We are to have a purpose to serve God. God pours out the Spirit upon His workers. The church that does not go shuts out the Christ.

Prespiration. The word is not found in the dictionaries. The speaker said he made it, and therefore it is a good word. It means the state in which a man sweats. Three words; go with this—hitch up, stick to it, go somewhere. Hitch up to the things of the Kingdom. Stick to the work; go forward in the work.

Several illustrations were introduced which illustrated. The hour was late, but Brother Lawrence held the audience.

J. R. G. Hewlett closed the session with a delightful consecration meeting. The very air seemed charged with spiritual power. The hospitality of the citizens of Newton was unbounded. The fellowship of the brethren was beautiful.

THE TIME IS SHORT.

I wish to second the earnest efforts of Dr. Trotter, our faithful vice-president of the foreign board, to secure the \$42,000 for foreign missions apportioned to Mississippi. Having contributed to April 1 less than one-fourth of this amount, the churches may feel that the undertaking is a hopeless one. Not so; the remainder could be gathered easily on a single Sunday by a reasonable effort on the part of all the churches. While Brother Trotter and others feel sure that the whole amount asked for will be raised, yet I feel that it is a matter that calls for much prayer; loving appeals; and faithful work, especially by our pastors. I have learned both from observation and experience that almost any church will gladly measure up to a fair share of its duty in the matter of giving if properly appealed to. Pastors may not be able to accomplish everything, and their leadership may not always be appreciated, but who better than a warm-hearted pastor can induce his people to come up to the help of the Lord at a time like this? So I beg to call upon our noble band of Mississippi pastors to earnestly and speedily throw their hearts into the matter, and see to it that, before the last day of April, the whole amount of \$42,000 and more is raised to meet the pressing needs of our work in foreign lands. Especially would I appeal to our faithful, self-sacrificing country pastors to give every member if possible an opportunity to have some part in this undertaking. While this is a hard season of the year on our country brethren, their hearts are responsive, and they will devise a way for liberal contributions if the matter is lovingly laid before them.

Beloved brethren let us act quickly in the matter. After two more Sundays the opportunity that we are now called upon to improve will have passed forever.

R. L. MOTLEY.

West Point, Miss.

The Brookhaven church house will be dedicated on the nineteenth. Former Pastor R. H. Purser is expected to preach the sermon. Brother Morgan is to have Evangelists King and Woelstel of the Home Board evangelistic force to assist in a meeting beginning on that date.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Money is coming mighty slow.

The largest contribution received so far is \$350. That is tremendously far away from \$70,000.

Only two more Sundays and \$50,000 to raise if Mississippi would go to the Convention with a clear record. The situation calls for the heroic.

The agitation, education, inspiration and exhortation that is not transmuted into collections for Home and Foreign Missions is worse than wasted so far as the progress of the kingdom and the development of the individual is concerned; for these things when they end in nothing atrophy the soul.

We have not yet heard from any of the large churches in the State. We understand that these churches are taking collections and hope that the amounts given will go beyond those of last year. Every church should strive to have some increase in gifts as well as in membership. If Mississippi gives what she has been asked to give our stronger churches must increase their contributions.

A Methodist woman happened to get hold of the letter we mailed out last week to the pastors and workers and it so struck her that she sent us five dollars for missions and said in her letter, "We have no church but have a union Sunday school, and your letter addressed to the superintendent of the Sunday school fell into my hands. I want to help with every good work, so I am sending you five dollars." If every Baptist who received the same letter would have done this we would now be \$5,000 better off for missions than we are.

I want to urge upon pastors and officers to send in promptly amounts collected. The Home and Foreign Boards are heavily overdrawn and are writing us to make remittances weekly of amounts received. We now have only two more weeks before the books close and we are due to receive something like \$50,000 during these two weeks. Such heavy receipts will flood us with work. Much of the congestion in our office could be avoided if the brethren would send in promptly amounts collected as fast as they are received. This is a little matter to you, but it is a big thing to us.

TRAINING AND EFFICIENCY.

Efficiency is the key word of this age. The supreme test being put to everything is, of what use is it. Every institution must serve its day and generation if it would live. The churches of Jesus Christ have a distinct mission; they are the organic forces making for the coming of the kingdom of God. What are they doing? Christ gave to them one mission, "go ye into all the world and disciple the nations, teaching them to observe all things whatsoever I command you." If we fail as churches to do this specific thing we have failed in the purpose for which we exist. Brother pastor your church is not simply a place where you are to preach; important as that may be, but it is the force with which you are to work in the evangelization of the world. The product turned out should be world-evangelism, and just so far as you fail in this you have failed in the real work of the ministry. I say this in the light of the fact that it is God's business to save men. It is our business to evangelize, to witness to Christ, to bear the message of truth

to men; it is God's business to take that truth, testimony, evangelism and make it effective. We are to preach the gospel and God uses the Gospel which we preach in his own sovereign way in saving those who are saved. This being true our business is to teach and practice the truth; to become evangelists of the Cross both at home and abroad. We have something to believe and we have something to do. There is something faulty with the church life that never expresses itself in an offering for world-wide evangelization.

HOW AND WHERE TO SEND MONEY.

Send money by postoffice money order, express money order, or check. Do not send loose money in a letter without registering it. Do not send money intended for home and foreign missions to the Home and Foreign Boards. Our new system of bookkeeping makes it impossible for us to keep a record of money that we do not receive. The whole brotherhood has a right to know how well your church is doing for the Kingdom.

Send all money for State, home and foreign missions, ministerial relief, ministerial education, Bible fund, training school, seminary to J. Benj. Lawrence, corresponding secretary, Baptist State Convention Board, Jackson, Miss.

In all instances when you send money, give the name of the church, the association to which the church belongs, and the object to which the money is to be appropriated.

This may seem like a small matter to most of you, but this is exceedingly important, if we are to keep the work in proper form on our books.

A DAY OF SPECIAL PRAYER FOR MISSIONS.

The outcome of the present campaign for raising our Mission funds is of such vital importance that we are asking that Wednesday, April 22, be made a day of special prayer for the success of the campaign. Will not all our and then gather in their prayer-meeting at night people make special prayer during the day to pour out their hearts unto God for the complete success of the efforts that are being made in behalf of home and foreign missions?

We plead for prayer especially for our foreign work. The task before us—the raising of \$375,000—is so large and the importance of securing the whole amount is so vital to the interest of the cause, we feel the necessity of asking our people to call upon God, who answers prayer, to help in this hour of need. Let us pray that all our churches may be enabled to do more than ever before. Can we not in all the churches make the prayer-meeting service on April 22, a time of special prayer for missions?

WILLIAM H. SMITH.

Richmond, Va.

"Le Contribuzioni Sistematiche" (which being interpreted is "Systematic Contributions") is the title of a 32-page booklet published at "Filadelfia," by the "Societa de Pubblicazione Battista Americana." The "prezzo" is five cents. We gather that the tract is a treatise on systematic giving for the use of Italians. As it has been our experience that such methods have been for the good of the work among Americans we have reason to believe that they will work for our Italian brethren.

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EDITORIAL.

REPENTANCE IS RELIGION.

You can't always get the meaning of a word from its etymology. Usually you can, but the word repentance is one of the exceptions. But a great deal of history generally goes along with etymology and so it is with the word repentance. It is a Latin word and has a good deal of the Roman mud on it. Their Bible has a corresponding word that is made out of Romish mud, that is "penance." The genuine Bible word for repentance has no such meaning and no such suggestion. There is no idea of suffering or punishment connected with the meaning of the word. Suffering may precede repentance; "giddy sorrow worketh repentance" and the "goodness of God leads to repentance." Suffering may follow repentance, for people have often suffered for having turned to God; but the enduring of hardship whether self-imposed or imposed by enemies of Christ or by so-called priests is not repentance.

Repentance is turning to God; repentance is "repentance toward God." It always has God in mind. God is first and uppermost in the mind of one who repents. It is a getting back to God, a leaning on to Him. This is the equivalent of religion, which means tying on again to God so that repentance and religion are practically one.

The first religious act and fundamental experience is that of repentance, or turning to God. It is the changing of one's attitude to God. That may have been one of hostility or indifference toward Him. The man may have been outspoken in his opposition to God; he may have merely ignored Him in his life or he may have sought to shun Him and get as far removed as possible from God. In any case repentance is a complete change of attitude toward Him. Instead of hostility there is now a complete surrender and accepting terms of peace and friendship. Instead of careless indifference to the person and will of God there is the question, "What wilt thou have me to do?" Instead of running away from God there is seeking for Him and the purpose to draw near to Him.

This getting back to God is the essence of religion. It was the burden of the prophets and the message of the gospel. One cannot read the prophecies of the Old Testament without being impressed with the ringing appeal which is an oft-repeated refrain, "Return unto me." Sin is turning away from God; religion is turning back to Him. The turning must be complete and permanent; it must be with the whole heart and it must be for time and eternity. It is a permanent attitude of heart toward the Lord.

THE BAPTIST RECORD

THE EARLIEST REVIVAL

There are no more interesting facts on record than those in the first chapters of Genesis. Whether we regard them as traditions that have survived the corroding floods of time, or the direct revelation from God to Moses of things that nobody else knew or could ever have found out, they are to us events of the greatest significance and worthy the closest consideration. If they are the survival of the fittest or the selection of the fittest they are of the very greatest importance. This is true of the account of creation, and of the entrance of sin and the scattering of the races. The student of geology and archeology is greatly interested in the smallest fossil hid away in the ancient rocks that tells its story of the life and conditions of the ancient days. It is like the striking of a match in a vast area of darkness; it shines afar and draws eager attention and reveals a great deal. It tells a wonderful story. All the more do the bits of information that are preserved in the scant stories of man's earliest centuries on the earth, kept for us in the preserving chapters of Genesis, now charm and instruct the far renowned descendants of earth's aborigines.

If the first two or three chapters of Genesis are the seed bed of theology, those immediately following are the seed beds of history. Now one verse in the fourth chapter is an epitomized history of the world's first revival. The story is told in one sentence: "Then began men to call on the name of Jehovah." There had been a terrible falling away from God. The sin of Adam had grown to murder in his first born. Cain went out from the presence of Jehovah. There seemed to have followed a period of great material prosperity. People multiplied, they built cities, the arts developed. The fourth chapter of Genesis tells the story of their growth and industries. But they had turned away from God. It was the day of cities springing up over night, the pioneer days. Life was fast and wild. Wickedness ran riot. Lamech was a polygamist and boasted of murder, wrote a song in praise of it.

But there was a godly seed left. The descendants of Seth seemed to be faithful to Jehovah and some how the fire, which had burned unseen for probably generations, at last broke out and men began to call on the name of Jehovah. The revival spread until it seemed a world revival, for the expression includes more than a family or a tribe. It left its impress not only on that generation, but other generations recalled it, and when God made a record long centuries afterward of the principal events of that early age and put down only the pivotal facts for all the ages to come, He wrote about this time of great awakening.

But the fact that is of most concern to us is that the special characteristic of this earliest revival was prayer. If the history of revivals were studied it would be found that these spiritual volcanoes that have burst into beacon flames and brought light into the world's darkness have been preceded and accompanied by the earthquakes of agonizing prayer. The striving in prayer is the birth pang of all progress in the kingdom. The throes of supplication will shake not the earth only but also the heavens. If there could be in our day the repetition of this widespread and earnest pleading with God, there would be more accomplished in a shorter time than can be done with all the enginery and volume of human endeavor. When we prevail with God it will not be hard to prevail with men.

Clinton Sunday School gave last Sunday about \$125 to missions. It was a good day. The Second church Sunday School in Jackson gave \$250. This looks like the superintendents have taken it on their hearts. Other churches celebrated "Easter" very appropriately in this way.

Thursday, April 16, 1914.

BAPTIST WAYS AND MEANS

Last week we got as far as the association and convention in telling how Baptists do their work. It is called co-operative work or organized work because it requires all to work together to accomplish the purpose in hand and no great task can be accomplished without organization, that is without having special people assigned to special departments of the work. Plainly, for example, a man could not be at the same time a foreign missionary and a home missionary. Nor could a man be expected to act at the same time, as a state missionary and a college president; neither could one do his best work as a Sunday School evangelist and a hospital superintendent. Somebody must have one part of the work and another a different part. This necessitates organization.

Organization is further made necessary in order that these different departments of the work may not get into one another's way. Instead of hindering one another they must mutually strengthen and support one another. This is provided for in the meetings of the conventions when these departments of the work make the annual reports of what they have done, what they need and what they propose to do. Each one gives a yearly account of its stewardship. They are then instructed what they are to undertake and limits are put upon their undertakings. Special committees are appointed by the conventions from year to year whose business it shall be to look after the management of these different departments of the work and see that the instructions of the convention are observed. These committees are commonly called boards.

In our State work in Mississippi there are four distinct kinds of work undertaken, (1) missionary, (2) educational, (3) for the care of orphans, and (4) for the care of the sick. These nearly all branch out into different departments.

The superintendence of the mission work is entrusted to a board of twenty-seven men living in all sections of the State, but having headquarters in Jackson. One-third of these are appointed each year by the convention to serve three years. They meet once a year, receiving no salary, only their traveling expenses are paid by the convention. At this meeting they elect for one year their officers, consisting of a chairman, a recording secretary, a treasurer, and a corresponding secretary. This last is the executive officer, the only one receiving a salary and gives his whole time to the work. His salary is \$2,500 a year. In this annual meeting the work is laid out for twelve months. Applications for help from all over the State are considered, where there are no churches or where the churches are not able to supply the needs of their own community. As far as the means will go these applications are granted preference being given to the most destitute places. In order to look after matters that cannot be finally adjusted in the meeting of the full board and to save the trouble and expense of calling them together again, an executive committee of seven is appointed living in and near Jackson.

The corresponding secretary of missions is Dr. J. B. Lawrence, who is charged with the duty of looking after not only State missions but all other missions, embracing home and foreign missions and in a general way all the denominational interests.

In the educational work, there is a committee of nine appointed annually to assist the various denominational schools to carry out their plans for enlargement without friction. Then four separate boards of trustees have charge of Mississippi College, Mississippi Woman's College, Clarke Memorial College and ministerial education. Then there are three other boards of trustees who have charge separately of the Baptist orphanage, the hospital at Memphis and the hospital at Jackson.

Thursday, April 16, 1914.

GETTING BETTER

To one who observes the trend of thinking and of writing among Baptists there are gratifying evidences of a toning up of the distinctively denominational spirit. It is coming to be understood that loyalty to all the truth which Baptists hold does not imply a lack of love for all Christians; and is not incompatible with belief in absolute freedom of conscience and of faith, and investigation of the Bible. Men in places of influence have the courage of their convictions and are speaking them in boldness and in love.

There has never been much hesitation among the leaders among Southern Baptists to let the world know where they stand. To be sure, some have seen it to be their duty to take a more aggressive attitude than others, and have found a responsive heart among the masses of the people, and have done great service to the denomination and to the world. But the thing that is most striking is the change that has come into the minds of our Northern contemporaries. There was probably room for improvement in some of them; certainly a feeling among many of our people that the denominational spirit could be improved, and probably well intentioned efforts to improve it. It is a great pleasure to observe the new emphasis that is being put into the Baptist note by our Northern brethren. It may not be parliamentary to call names, but this is just in the family and we don't have to say "the gentleman from the blank." The Journal and Messenger has always had a good Baptist taste to it. The veteran editor was not a "Baptist by inheritance" but from the compulsion of conviction. He believes something, knows why and thinks he is under obligation to publish it. The Watchman-Examiner, since the two papers combined and got them an editor from our part of the country, has braced up and speaks out in a most gratifyingly Baptist fashion. For instance it says, "If our principles are the teachings of the New Testament, it is our duty, in the spirit of Christ to teach these principles to others. If our principles are not taught in the New Testament, the sooner we abandon them the better." This is a sample of what this good paper is giving its constituents.

And now the great Standard of Chicago furnishes a platform for aggressive Baptist teaching. Recently Dr. E. Y. Mullins of the Southern Baptist Theological Seminary wrote for the Standard an article showing the inconsistency and folly of a Baptist church receiving members without baptizing them. One weak-kneed brother undertook to defend the custom and the volume of protests against it could hardly be stopped. These are signs that conditions are getting better. Along with the looseness of some there is a strong tendency to require complete acceptance and exact conformity to the whole Bible. It is good to see these evidences of awakening and there is room for more improvement.

If there is one doctrine that is more neglected than another among Christians, it is the teaching of the Lord's Supper. This is true of Baptists as well as the rest; and Baptists ought to stress it more than others. The observance of it is often neglected, and it is all too infrequent. We have just read a tract by W. P. Harvey, D. D., re-issued this year with a supplement by Evangelist T. T. Martin, that sets forth the meaning and purpose of the ordinance strongly and truthfully. It contains 24 pages and can be had for ten cents.

THE BAPTIST RECORD

Mississippi Baptist Hospital

INTERESTING STATEMENTS.

For the first three months of this year the hospital has cared for seventy-seven patients, rendering to them a total of 635 days service. Only those who have opportunity to observe can in any way appreciate the skillful planning of our head-nurse in order to render this amount of service in a house with only eight rooms for patients, counting her own room, and at the same time endeavor not to offend the sensibilities of any.

Of the seventy-nine patients, seventeen constitute the benevolent list to whom the hospital rendered 191 days service without any charge and we made special rates to others. The writer has met with criticisms from two classes of people—those who feel that all of our work ought to be benevolent, that is, without charge, and those who feel that none of it should be without charge. We are trying to do the best we can. So far as those working in the hospital are concerned, we are glad to care for as many as we can who need treatment and are not able to pay. We believe it is the Master's will. In addition to what the hospital has done along this line, the benevolent work done by the ten or more physicians who have treated patients here, at a very conservative estimate would be at least \$1,500.

In answer to the question, "What shall we do?" asked a few weeks ago, we have gotten some excellent replies. One sister of limited income sent her check for \$15. Unity and Providence churches, near Duck Hill, were led through another interested sister to send \$15 and a box of provisions, and this same sister has volunteered to continue the good work.

Concord church, near Pelahatchie, of which Brother D. W. Moulder is pastor, remembered us with a crate of excellent chickens. Thanks to all.

Our Library.

We are trying to accumulate a wholesome literature for convalescent patients and the friends and relatives of patients.

We are very grateful to The Baptist Record, the Mississippi Baptist, the Baptist Standard, of Texas, the Home Board and Sunday School Board, Mrs. P. H. Eager, Mrs. P. I. Lipsey, Rev. A. T. Whitten and others who are helping to make this possible. We need books with short bright stories, and tracts. What we need in this connection very much right now is a book case in which to keep the books we have and those that will come.

We are small, our needs are many, but by the grace of God we are growing.

Yours very truly,

BRYAN SIMMONS.

DR. EBERHARDT ON DR. M. P. HUNT'S BOOK.

In a brief compass of a hundred pages, Pastor M. P. Hunt gives us the most readable and at the same time the most unanswerable polemic against the heresy of Christian Science yet published.

The author does not claim to be scientific or philosophical. He gladly acknowledges his indebtedness to the more elaborate works on the subject. The chapters of the book are sermons delivered hot from the heart of a vigorous preacher, one who is deeply and sincerely concerned for the honor of his Lord and the welfare of his people.

And just here is the power of the book. By means of apt and voluminous quotations it brings this subtle evil before the tribunal of the Word of God and by that Word its fallacies and insincerities stand condemned.

Pastor Hunt lays down the proposition that the so-called discoverer of Christian Science is

not a friend of the Bible, or of the Christ of the Bible, but a most dangerous enemy. Rightly does he defend his thesis. His clear and masterly argumentation demonstrates, once for all, that no one can be a true follower of Mrs. Eddy without renouncing the Bible, as the inspired Word of God, and Jesus Christ as Redeemer and Lord. Not "Science and Health" and the Bible, but "Science and Health" or the Bible.

The first four sermons practically cover the whole ground of the argument. In these is shown the inevitable opposition between the Bible and the various books of the new cult on such subjects as matter, sin, sickness, death, man, prayer, God, Satan, etc., all culminating in the proof that the whole trend of this false teaching is to dethrone Jesus Christ and enthrone Mrs. Eddy in His stead.

The last two sermons discuss the healing of Christian Science and the bearing of the Scripture prophecies on anti-Christ. They are interesting and profitable, but do not add materially to the main argument.

It is pleasant to find Brother Hunt maintaining his own breezy personality throughout these sermons. One finds here no "writer's cramp" hindering the free expression of his manly individuality. He is just in stating both sides of the question and singularly free from those unwarranted inferences which sometimes mar the efforts of good men, zealous for a righteous cause.—Word and Way.

BOOK REVIEWS

We shall be glad to review in this column any book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

The Prophets of Israel, by Moses Bittenweiser, published by The Macmillan Co., New York.

Dr. Moses Bittenweiser, of the Hebrew Union College of Cincinnati, seeks to show the human side of the prophets of Israel in this volume which may seem too complicated for the ordinary reader although parts of it, especially the first and last chapters are easily understood, these being lectures that were delivered to mixed audiences.

Sabbath Theology, by Maurice S. Logan, published by The New York Sabbath Committee, New York.

That the Sunday Sabbath is the true Sabbath and not the seventh day or Saturday Sabbath, is the purpose of this interesting discussion of a subject that has been the point of argument of denominations of the present time as well as for many years in the past. The present volume is intended primarily as an answer to Seventh Day Adventists who hold to the belief that Saturday is the real Sabbath. There are many interesting phases of the question thoroughly discussed which makes the volume one of value and interest to church members of all faiths.

Egypt in Transition, by Sidney Low, published by The Macmillan Co., New York.

After several periods of residence in Egypt during which times the writer of this volume had ample opportunity for studying the conditions of the country, he was well prepared to give the present discussion of things and conditions in this country. From the Sudan down the course of the Nile he surveys the present state of people and country in a pleasing and entertaining style. There is much in "Egypt in Transition" that commends it to the reading public and especially those interested in travel literature of a high class.

Reviewed by the National Publication Review Bureau.

THE FIELD GLASS

DOES MY CHURCH NEED ME?

Are you active? Are you busy? Are you working for God? Are you putting forth all the energy in you for the advancement of His cause, and to the exalting and glorifying of His name? My church needs active, busy and energetic men and women and boys and girls; active, busy and energetic always in proclaiming, from the pews, in the pew, on the highways, and the ways the greatness and goodness of God and His love for all.

How is it that you are a member of the church? And, how about your church life in its relation to the cause of Christ; and to your position and influence in the community?

These are questions of much weight and can only be confronted and answered by each individual for himself.

Your membership in the church came by your own choice, and by your own voluntary act; but it came also by the consent and vote of others who were already members.

None but Christians should unite with the church. Being in the church therefore, presupposes that one is a Christian; that he has accepted Christ as his Saviour; that he has taken on a new life—a life becoming the gospel of Christ. This life calls for the highest and best that is in you. Every member should make the best member possible for himself, and should strive to give, both to the church, and to the world the best church life.

Make your membership as great asset in your character and let it be a strong force in directing your conduct among men.

Let your church life wield an influence on others for the cause of Christ, and ever be toiling for the cultivation and enrichment of God's Kingdom. Then surely your church needs you.

The church is the salt of the earth; is the light of the world; is as a city that is set on a hill and cannot be hid and has the glorious privilege of letting its light so shine before men that they may see the good works and glorify God.

We have never yet realized the full meaning of the honor and distinction, or the the responsibility and opportunity of membership in the church of Christ. Be loyal to your church; be loyal to the scriptures and your church will certainly need you.

One of the greatest needs of the church of Christ today, is that the business sense of the men and the social power of the women shall be consecrated and centralized in the service for Christ.

Combine these two forces in any community and you can control for God.

It is plainly to be seen that your church is what you make it. What you make it in its character; what you make it in its reputation; what you make it in the fulfillment of its missions. This places a very great responsibility on a member and points easily to one that his church needs him.

Like the Lord and Saviour Himself, the church gives itself for the world, and for the world's saving. The church in its highest mission is something of a rescue party; a life saving service. That church is mightiest which excels in evangelizing the world. There is general need for converting power in the pulpit, but much need for converting power also in the pew. Every church needs me. As the individual is so the aggregate membership; and the best of leaders are valuable only so far as their members will follow.

The heroic and true always command the attention and admiration of the world. Church membership is at once a brotherhood and a soldiery—The grandest and most noble bro-

therhood under the canopy of Heaven, and the glorious army of the King as soldiers of the cross. Then as a soldier of the cross do you not think that your church needs you?

Every army must keep its base strong and be all the while making it stronger.

The greatest home need, moreover, is a better church condition; and this means a better membership with a better church life. The higher living in a godly walk for the other life, and a richer heart-life in the experience of grace, increasing in the knowledge of God, and growth in the knowledge of the Lord Jesus Christ unto all fruitfulness and joyousness.

There are more disciples of our Lord in the world today than ever before in all history. They are living for God. Giving themselves to him, and their lives to His service, with whatever they have of time, and money, and position, and personal character and influence.

"Thy Kingdom Come" is the prayer of more hearts, the aim and efforts of more lives than ever before since our Lord taught His disciples to pray and commissioned them for the world's conquest. Those members who put themselves most thoroughly into their church life necessarily become the best members and are the most greatly enriched in life and good works.

Certainly we need to give great concern as to how we may make the most of our church life, and in turn how it may do its fullest in the enrichment of our character.

We need to pray afresh for the coming of the Holy Spirit and to accord Him the place of His rightful due in the church and in the life, as the Third Person of the God-Head—Coequal with God the Father and God the Son.

Respectfully submitted,
P. B. WILLIAMSON.

ORPHANAGE BOARD MEETING.

Our board of trustees in a meeting April the eighth, instructed the superintendent and executive committee to proceed at once to erect a brick school building on the Baptist orphanage grounds that will accommodate three hundred children.

We are already collecting material and making ready to begin active work in the erection of the building. The building is estimated to cost when complete about ten thousand dollars, we taking the contract and building, as we have done heretofore. We have on hand one thousand dollars, and the rest must be raised.

This we are going to try to do by the observance of "Labor Day" May 12 or the nearest day thereto most convenient to our churches and Sunday Schools. If all our people who are interested in the care and training of orphan children will unite in giving one day's wages for this purpose, we can build the house in one day. Look out for the "Labor Day" program later.

J. R. CARTER.

There are more things than one which have been permitted by God and men because of the hardness of men's hearts, of which it can be said that in the beginning it was not so. Jesus said this about divorce. The law has permitted it for various reasons, and some of the churches pass it over in silence, but the fulness of time has come or is coming shortly when we must return to the plan of God in the beginning. License has been and is still granted to sell liquor by the federal government because of the hardness of men's hearts, but the restoring of all things is at hand. Let your senators and congressmen know that you expect them to vote for the prohibition amendment.

The books of the Foreign Mission Board will close Thursday, April 30. All money intended for foreign missions should be sent forward in time to reach Richmond on that date. It would be a great thing if all treasurers who have money on hand would send it forward at once so as to prevent as much as possible rush and confusion on the last day. Where the offering cannot be completed in time to be sent forward by mail either to Richmond or to the various state secretaries, the amount can be forwarded by wire. It would be much better, however, to complete the gathering of the offerings in time to send them forward by mail if it is possible to do so.

Let it be borne in mind by the treasurers of all our Sunday schools that the offering on April 12 is to be sent to the Home and Foreign Missions Boards through the regular channels. It would be a fine thing if these offerings could be forwarded immediately. The convention proportion of four-tenths to home missions and six-tenths to foreign missions is to be observed in dividing the Sunday school mission day offering.

It is very important that all church treasurers and others who forward mission funds to the various state boards should designate as clearly as possible how much of the money is to go to foreign missions and how much to home missions. Such designation of the funds saves work and trouble for the state secretaries and makes it certain that no mistake will be made and that the money will be applied to the object for which it is given. Those who receive mission funds are often puzzled as to the purpose for which they are intended. It is always best to designate plainly how the money is to be used.

The large task of raising \$375,000 for foreign missions during the closing days of April is before Southern Baptists. It is of vital importance that the full amount be raised this year. We beg that no church will be satisfied until its offering has gone beyond the amount raised last year. If our great task is to be accomplished this year it is necessary for all churches to make a good advance in their offerings. Brother Pastor, if your church has not made an increase will you not yet take a special emergency offering for the purpose of making such an increase in the contribution of your church to foreign missions? Let us all determine to do more than we did last year. If the movement to make an advance can be well nigh universal there will be no doubt as to coming out on April 30.

MISSISSIPPI WOMAN'S COLLEGE.

The 1914 edition of the Pine Burr; the Woman's College Annual will soon be out. Miss Carrie Jackson is the editor-in-chief, and Misses Holley McLendon and Hattie Pearl Langford are the business managers.

We are swinging into the home-stretch now, getting ready for commencement and final examinations. The commencement program will be published soon.

On Friday it was my privilege to make the commencement address before the Newhebron high school. Prof. I. E. Russell is the wide awake principal assisted by an able corps of teachers. Three fine young ladies and one splendid young man received diplomas. Bro. Edmonds and wife are cosily established in the beautiful new pastor's home. Bro. Edmonds is one of the strongest of the noble young preachers whom Mississippi College has given to the world in the last ten years.

Our newest boarder this week is Miss May Kyzar, of Brookhaven.

J. L. JOHNSON, JR.

MISSISSIPPI COLLEGE

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

The Endowment campaign moves grandly. We are now able to report \$179,000 subscribed. Union, Noxapater and Neshoba, are among the recent ones to subscribe. Pastor Joyner of Newton, leads the church at Union and he knows how to stand by an agent. Brother Bracie Campbell of Clark College, leads the church at Noxapater, and he makes a splendid undershepherd and always holds an open door for our organized work.

Brother Breeland is pastor at Neshoba, but could not be present as the agent was there on Monday night.

Less than two months remain of the campaign period. We still lack \$21,000 of the landing. Only two men are now in the field and they cannot go to all places, therefore, I urge every one who has not made a subscription to write at once to me at Clinton, or to the Mississippi College, Clinton, Miss., and say how much you will give and we will mail you a blank to sign and put in proper form before June 1. If we fail to get the \$200,000 by June 1 we will lose the \$100,000 gift from the educational society of New York.

Let earnest prayer be made by all for the work and workers. I believe the good showing that has been made was only possible because so many have been praying for the success of the campaign. Let prayer and sympathy through substantial subscriptions be given and when June 1 comes we will be able to send the word all along the line, "Victory through His name."

Any Brother who can help or get others to help I will be glad. It looks now as if we will need the pastors to raise about \$10,000 by way of gleanings during the month of May. I will be prepared on May 1 to send out a statement and I will most likely ask every pastor in the state to give the month of May to working his field for subscriptions for the endowment. If 50 pastors would average a subscription of \$200 on his field or country churches near by, that would add \$10,000 and save the day. Think about it brother pastor and be ready to respond for I am sure we will have to call on you. Many who have subscribed will double and others will add some and thus make an average of \$200, although some will give far more than that while others may not give that much.

I cannot close this without making a plea for Home and Foreign Missions. Brethren, the time is short and the call is urgent. Don't let April 30 pass without your subscriptions, your thank offering to missions being sent in. "Go ye into all the world, etc."

With gratitude for past kindness on the part of the brotherhood and asking now that you help make the landing for this \$200,000 for dear old Mississippi College, and praying God's blessings upon you I remain yours to serve.

GETTING IN LINE.

Batesville and Hernando churches have put their shoulders to the collar and they have done far more than "straighten the traces" in their pull for the endowment. Batesville church adds \$1,216 75 and Hernando \$800. There will be at least \$200 more to come from the Hernando church. Some of their most liberal givers were away.

Brother J. W. Lee, the pastor at Batesville, had everything ready for us. He had been talking the endowment proposition and preach-

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



The thermometer now stands at \$179,000.00.

ing it for several months, and about all the agent did was to come and write up what he had already prepared his people to give. You know there's a passage of Scripture which says that we should "look to another's need and not our own." The Batesville church gives every year a great deal more to outside benevolences than to themselves. This is as it should be. Blessing upon this noble pastor and his faithful people.

Brother W. C. Boone is the newly-elected pastor of the Hernando church. He begins his work as pastor May first. It was my privilege to know Brother Boone at the seminary last year. He is a son of Dr. A. U. Boone, of Mem-

THUS—

"Suffer it to be so now for thus it becometh us to fulfil all righteousness."—Matt. 3:15.

If the words of our Lord, as given above, have any meaning at all, they certainly mean, it seems to me, that baptism is essential to the fulfillment of all righteousness. It seems that our Lord, by accepting baptism at the hands of John, doubtless intended to emphasize all that baptism teaches, which practically comprises the whole of the gospel. For if we take out of the New Testament that which baptism symbolizes—the burial and resurrection of our Lord—all would be but vanity. "But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen then is our preaching vain and your faith is vain."—I Cor. 15:13-14. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life."—Rom. 6:4.

Jesus was baptized of John in Jordan. We have no account of two or three different acts being employed. As Jesus was baptized but once, what act was brought into use? Did John sprinkle water upon him? Did he pour water upon him? or did he immerse him? Take your choice, but whichever it was, as you believe, accept no other for Jesus was baptized but once, and therefore could not have been baptized in but one way; and whichever way it was, if it were possible there could be more than one way to baptize, that was the act which received his sanction; and is the only act entitled to be called Christian baptism, unless we can make up our minds to disregard the example and teaching of Jesus.

It seems that our Lord foreknew the endless controversy that would arise among Christians over the act of baptism, and in order that there be no mistake, or misunderstanding among his followers about it, he demonstrated the act in his own person in accord with his words to John, "Thus it becometh us to fulfil all righteousness."

It is true that baptism does not save, but salvation through faith in Christ is what qualifies one for baptism. Everyone who enjoys saving faith in Christ will follow him in baptism if he has been properly taught. If baptism was essential to salvation, the great bulk of the Christian world, infants not excepted, would be lost. If anyone will make it clear to me that Jesus was not immersed then please inform me what the act was on the occasion of our Savior's baptism, so that I may fulfil my part in righteousness by following His example, and obeying His command. If brethren would study more closely what is taught in baptism they would, as I believe, attach more importance to it and be enabled to appreciate it more. "If any man serve me let him follow me."—John 12:26.

J. R. SAMPLE.

this, was educated at William Jewell college and has had two years at the seminary. He comes to us well equipped for service and will add new strength to our forces. We welcome him.

Brother Boone couldn't be with me at Hernando but through the kindness and help of his people my work there was made both pleasant and easy.

May all these brethren and sisters be made richer, both materially and spiritually, for this giving to the great cause of Christian education, as I believe they will.

J. D. FRANKS.

April 9, 1914.

LESS MEAT IN BACK AND KIDNEYS HURT

Take a glass of water to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys; they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urination irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the field of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

LOCAL REPRESENTATIVE WANTED.

No canvassing or soliciting required. Good income assured. Address National Co-operative Realty Co., 8491 Martin Building Washington, D. C.

10 CENT "CAS" CURE FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Soft Stomach, Bad Breath—Cure Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascaids. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Popular Song Books

New Evangel Published in 1911. 565,000 to Date. This book has proven so useful and popular that many churches are placing a second order; and others hear of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

World Evangel Published in 1913. 115,000 Already Sold. The very best new songs as well as the old favorites. Pronounced by experienced song leaders, Pastors and Evangelists to be the best used this week and for years to come.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE LOST SHEEP AND THE LOST COIN.

Lesson 4. April 26, 1914. Luke 15:1-10.

Motto Text: There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

Outline:
1. The wandering sheep brought home.
2. The silver coin found.
Time and place—General Perea ministry, about the same as last lesson.

1. The group of three parables, the first two of which we study today, shows in a wonderful way, God's anxiety for the lost. The coming to Jesus of publicans, extortionists and dishonest in their methods, as tax-gatherers for the Roman government, and other sinful people, seems to have been the occasion of the parables. The scribes and pharisees, careful in the observance of the traditions of the law, found fault with the Saviour because he received and ate with those who made no religious professions, and had small regard for the law's requirements. To the Pharisees, this meant uncleanness and defilement, but the Lord knew that in their hearts they cherished worse sin than those whom they scorned as "sinners." To all who were with him, scribes, Pharisees, Publicans, sinners, disciples, He tells the story of the lost sheep. He pictures for them the shepherd, tending his hundred sheep in the untilled, treeless, hilly regions so much used for pasture in Palestine. By day, he watches over them, leads them into green pastures, and guides them to the watercourses. With the night's shadows, he brings his flock to the fold, where in common with other shepherds, he shelters his sheep from the storm and the attacks of wild beasts. Though he has a hundred sheep, he knows them all and calls them by name, and is distressed to find that one has been lost somewhere on the way. Leaving the ninety and nine, he goes back into the darkness and silence, and seeks with loving care for the lost one, until perhaps by weak and plaintive cry in answer to his call, he finds it. He takes the poor wretched sheep, weary of its wanderings, and lays it across his shoulders, and goes home rejoicing; there he calls together his neighbors and friends, to share in his joy, because he has found his sheep that was lost. This is a graphic picture of the Good Shepherd, the Lord Jesus Himself, in his search for those who have wandered afar from him into depravity and wretchedness. In love and tenderness his heart of compassion pours itself out for sinful men, and would bring them back to divine favor. Through the Holy Spirit and the ministry of God's believing children, the work of seeking and saving the lost goes on today. It is thought by some that the ninety and nine, already brought safely to the fold,

represent the great company of those already saved, for whose salvation anxiety and effort are no longer necessary. Others believe that the "just persons who need no repentance" represent the mass of the Jewish people, professedly religious, in Christ's time, and their leaders, the scribes and Pharisees. There will be no such joy over them among the hosts of heaven as is caused by the conversion of one sinner, erring and despised on earth.

2. Lest they may not see plainly the deep longing of the Saviour for those he came to save, he gives them another view of it in a second parable. "As the other exhibited the Saviour's care for abandoned sinners, on account of their pitiable state, this contemplates them as property, the value of which to himself he cannot forego." (Godet.) A woman has lost one of her ten pieces of silver, worn as a necklace, it may be, about her throat, and cherished as the marriage token of the one she loves. Perhaps she has been accustomed to wear them as a fringe about her head. Both because of the real value of the coin, the Greek drachma, the Roman denarius, representing a laborer's wages for a day, and because of its associations, her mind is set on finding it; lighting a candle or a lamp, she sweeps carefully in all the dusty corners of the windowless room, until her treasure is found. Her friends and neighbors, women to whom perhaps she had told her loss, come now at her call and rejoice with her because the lost is found. So grieves the Saviour over sinners, so he seeks to bring them back, and so he rejoices over their return. The joy in heaven over the rescue of a sinful but repentant soul serves as a reproof to the Pharisees for their proud indifference, and as a defense of the Saviour's loving attention to sinners.

Suggested Scriptures: 1 Peter 2: 10-25; Ps. 23; Is. 53:6; John 10: 1-9.

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"THE MONSTER EVIL."

I notice an article under the above heading in The Baptist Record of March 26, by Brother P. C. Thompson. He concludes that article by saying: "O, the blighting influence of politics, the monster evil of today, that is blighting so many Christian lives, destroying their usefulness as Christians and robbing them of the joys of a true, devoted Christian life, with nothing left but leaves. Watchman, what of the night?"

I cannot fully determine just the idea that our brother wishes to convey in the above language. Did Brother Thompson wish to give a warning to Christians to get out and stay out of politics? If so I think

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he is wholly wrong and touching an awfully dangerous doctrine that may lead us further into the awful sin of omission. But if he wishes to teach that Christians should prayerfully and sincerely take a greater interest in politics for the purpose of eliminating fraud, graft and political dishonesty, then in my opinion, he is preaching as true gospel as ever fell from the lips of a Mississippian. Political graft is robbery, and if a Christian does not oppose graft he certainly is guilty of a great sin of omission. When a Christian fails to do his part to purify the politics of his day he will be very certain to get into that "sad state" the brother spoke of, and he is responsible to God, to some extent for that "sad state" that he is in. We have worked hard and long to rid the State of strong drink. Were our efforts a "monster evil?" They were politics.

Brother Thompson says, "Oh, the blighting influence of politics, the 'monster evil of today.'" I wish to ask Brother Thompson if he thinks it is our Christian duty to stay out of politics and let the whiskey men, the grafters and political robbers control this State, or does he think it best for our pulpits to earnestly insist that their Christian followers take a sincere, prayerful, godly interest touching the political "monster evil of today?" I will thank Brother Thompson for an answer.

Fraternally,
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The Weekly Bulletin of the First Baptist church, Brookhaven: The Baptist Record is offering a trip to the Southern Baptist Convention, meeting in Nashville, Tenn., in May, to anyone securing and remitting two dollars each for twenty subscriptions to The Baptist Record. There should be at least two trips secured by members of our church from subscriptions among our own members. Try it and go to the greatest meeting held among Southern Baptists. . . . The Sunday School elected Superintendent P. Z. Jones as delegate to the Mississippi Baptist Sunday School Convention which is to meet in Newton on April 7 and 8. It was also voted to defray the expenses of the delegate. These meetings are centers of inspiring interest and our school is fortunate in the prospect of receiving through our superintendent the impetus of whatever new ideas of value may be offered in the convention. The pastor also expects to attend the convention.

Brother Fred D. Hale, Reidsville, N. C., writes: "I preached last Sunday for the first time in six months. Will supply the pulpit of the High Point First Baptist church until their new pastor is installed. The doctor says that I will soon be able to re-enter the pastorate."

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A WORD FROM FRANKLINTON.

Dear Record:—The Lord is leading and we are following. Just home from the fifth Sunday meeting where we had a great meeting for two days. A general discussion of the church covenant was the subject for the first day and many wise and helpful things were spoken by quite a number of the brethren. One thing that impressed me most was the number of young men that took part in the discussions. In this department of our work we are supporting two native helpers in China. The offering on Sunday for that cause was \$11.50, so the indications are that we will have to add another missionary to the list or take up some other object for that department. We have taken our collection for foreign missions in the church here. The church gave \$29.50 last year. This year we asked them for \$100 and one of the brethren said to me yesterday, "Have you gotten the amount asked for for foreign missions? If not, call on me again, for we must have it." Our meeting begins on April the first with Dr. W. M. Anderson, of the Home Board, and Brother Carl Campbell to lead in song. Will not my brethren in the dear old

home State pray that the Lord may give us a great meeting? May our Father richly bless the work.
Your brother in Him,
J. J. WALKER.

MONEY OR YOUR LIFE

Some folks seem to value money more highly than their health from the way they sacrifice the latter for the former. If you ever experience the agony of Eczema, tetter or some other tortuous skin malady you will appreciate what a little thing money is compared with health. But remember, 50c worth of Tetterine will relieve the worst case of skin disease on record, quickly and permanently. No use to spend more. 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga.

MISSIONARY ACTIVITIES OF THE EARLY CHURCH.

Nothing can be more becoming to a Christian than a general knowledge of the "missionary activities of the early church." It is a shame, my friends, that so many of us read the ancient and modern histories of nations and countries, without casting our eyes upon the gospel, the Acts of the Apostles, and those historians that traversed the country, and wrote what happened concerning religion.

Are not Christians concerned to know whether these promises made by Jesus Christ Himself concerning His church and people, have thus far been fulfilled? "The gates of hell shall not prevail against it," "Lo, I am with you always even until the end of the world." These promises certainly secure the future integrity and perpetuity of this church in and through all subsequent ages, even unto the end of this dispensation. The Christian who reads and so understands these promises must feel a painful solicitude touching the ministry of those brethren that emanated from this church, as God's faithful band of true missionaries to spread the gospel throughout the land.

John the Baptist, the son of Zachariah, seems to have been the first disciple commissioned by Almighty God to minister the gospel to the children of Israel and to make ready a people for the Lord. The novelty of John's teaching, with the prevailing expectation among the Jewish community of his sustaining some important embassy, other than to preach the gospel, attracted the attention of great multitudes inhabiting Judea. Many were reformed by his ministry and agreeable to his terms were admitted to his baptism. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all immersed of him in the river Jordan, confessing their sins."—Mark 1:5. John, having exercised his ministry for about six months was visited by Jesus of Nazareth, the son of the Virgin Mary, who came upon the approach of His thirtieth year, as a candidate for baptism. John hesitated at this for a moment, but when he understood that the ordinance constituted a part of the righteousness of the new dispensation, they both descended into the river Jordan and John became the administrator. Jesus and John exercised their ministry for a short time to the same people, and during that period great multitudes became submissive to the word of God. Great numbers that were deaf and dumb, sick and suffering were brought to Jesus and healed. Those possessing evil spirits, spirits of infirmity, and demons of the devil were brought to Jesus and healed, and made to walk in newness of life.

It had been predicted, my friends, that John should make ready a people for the Lord. The Savior declared him as the harbinger of the new dispensation, and that his ministry had virtually terminated the law and the prophets (Luke xvi:16), and commenced the gospel kingdom (Mark 1:1). The instructions given by John to those persons whom the Savior chose to discipleship, plainly fulfilled those predictions. The disciples went forth by his command to preach the gospel during the Savior's personal ministry, and after his resurrection, they were invested with authority to preach the gospel to all nations.

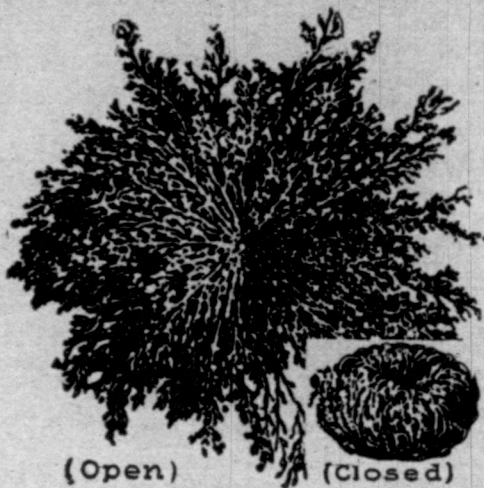
"O glorious fact to man forlorn,
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Said Jesus, until the end of time."

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On the day of Pentecost they became fully qualified, by the outpouring of the Holy Spirit, for rightly understanding and correctly executing their Lord's will.

The extraordinary circumstances on the day of Pentecost, occasioned many Jews congregating where the apostles and disciples met, at which time Peter opened to the Jews the gospel system of salvation. Three thousand felt the force of truth, and confessed themselves convinced of the dignity and authority of Christ as the Messiah; and as a proof of their sincerity, and the submissive state of their minds to his commands they arose, were baptized, and the same day were added unto the church. Further, as a proof of their obedience, and the necessity of financing God's kingdom they sold all of their possessions and goods,

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups. A

and parted them to all men, as every man had need. To this great number of converts, my friends, were added, in a few days, five thousand more, and they likewise sold all of their lands and goods, and brought the price and laid it at the apostles' feet. So we see the word of God prevailed, and the number of the disciples in Jerusalem multiplied greatly, and a great company of priests were obedient to the faith. "So mightily grew the word of the Lord and prevailed that Jerusalem was literally filled with the doctrine of Christ, and the multitude of them that believed were of one heart and one soul, and great grace was upon them all."

In those days there were some complaints made by the Grecians against the Hebrews, because their widows were neglected in the daily ministration. In order to countercheck this complaint, the apostles called the multitude of the disciples unto them, and said, "It is not reason that we should leave the word of God and serve tables, but go forth and select seven responsible men, men of honest report, full of the Holy Ghost and wisdom, to send forth on this great mission." They selected Stephen, a man full of faith and the Holy Ghost, Philip the evangelist, Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proselyte of Antioch. The disciples carried the seven chosen men before the apostles, and after they were ordained, they were sent forth to distribute the alms, and preach the gospel of the whole church to the widows and poorer sort of believers.

Stephen, the first of Christian deacons, the first of Christian martyrs, taught with such force of evidence, in his public preaching that the enemies of the gospel, the Cyrenians, Alexandrians and Cilicians of Asia, incapable of repelling conviction, resolved on his death. A severe persecution followed in which many of the disciples were driven out of Jerusalem into the surrounding cities and provinces. These cruel proceedings against the church of Christ were strongly supported by one Saul of Tarsus, who afterwards, while on a journey for this express purpose, was arrested by divine interposition when near Damascus, and became an eminent disciple and apostle. In these scattered conditions the disciples went everywhere preaching the word. Their efforts were attended with remarkable success. From their labors,

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

bors, with those of the apostles, many souls were converted, and Christian communities extensively established. Among those assemblies on record, it is said of the church of Samaria, "They believed Philip's preaching the kingdom of God and the name of Jesus, and were baptized, both men and women." When the church at Jerusalem heard of the believing people at Samaria, they sent forth Peter and John to confirm and enlarge the church. They taught and pleaded with the people for some time, and after constant prayer and imposition, conferred the Holy Ghost upon all believers. Having accomplished their purpose in Samaria, they returned to Jerusalem.

Saul, who had been preaching in Damascus, returned to Jerusalem speaking boldly in the name of Jesus. The Lord saw that they would not receive his testimonies, and said unto him, "Go unto the Gentiles." When he had received these instructions, he departed for Tarsus by way of Caesarea. While in his home country, he preached the gospel in every Jewish synagogue, and led many souls to Christ.

About this time Peter visited the churches of Judea, Galilee, and Samaria, and it came to pass as he passed throughout all quarters, he came down to the saints that dwelt at Lydda. While here, he found Aeneas, a man that has been in the bed for eight years with the palsy. He said unto him, "Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed." And he arose immediately. "And all that dwelt at Lydda, and Saron saw him, and turned to the Lord." He passed into Joppa, and raised a certain disciple named Tabitha or Dorcas from the dead, and converted Crispus Cornelius the Gentile. When the church at Jerusalem received the glad tidings, they sent forth Barnabas to Antioch. He came by way of Tarsus to seek Saul, and when he had found him, he carried him unto Antioch. "It came to pass, that they, for a whole year assembled themselves with the church, and taught many people." At the close of this active year, they continued their missionary journey establishing the Christian faith in Seleucia, Cyprus, and other places. They had also John, whose surname is Mark in their ministry. At Paphos, they preached the gospel to Sergius, Paulus, the governor of that country, and as Elymas, the sorcerer, endeavored to turn Sergius from the faith was struck blind by Saul. From this time on until the end of his ministry, Saul of Tarsus is known by his new name Paul.

They departed from the Isle of Paphos, and came to Antioch by way of Perga, preaching and confirming the souls of the disciples, and exhorting them to continue in faith. The Gentiles joyfully received the word, but the Jews contradicted and blasphemed. Whereupon, they with their assistants, turned to the Gentiles and came to Iconium. It came to pass that they assembled themselves with the church, and preached to both Jews and Gentiles. A great multitude of both became submissive to the word of God, but later there came certain Jews from Antioch and

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Iconium, who persecuted and stoned them. Even Paul, upon one occasion was drawn out of the church by the furious multitude as dead, but as the disciples stood around him, he arose, and the next day departed with Barnabas to Derbe.

In those days there came certain Judaizing Christians from the land of Judea, to Antioch, declaring that the Gentiles should be circumcised after the manner of Moses. When Paul and Barnabas heard of these proceedings, they returned to Jerusalem, by way of Phenice and Samaria, declaring the conversion of the Gentiles. After they had tarried for a short time in Jerusalem, and settled the question of circumcision, they departed for Antioch, teaching and preaching with many others. Some days afterwards, Paul and Barnabas fell at strife, and departed asunder one from the other. Barnabas took Mark and sailed for Cyprus, and Paul chose Silas and departed for Syria and Cilicia. After they had visited and confirmed the different churches in this community, they came to Derbe and Lystra. Upon their arrival, they found Timotheus, the son of a Jewess woman, and a Gentile father. He was circumcised and carried along with them, and later became an eminent disciple of Christ.

At Troas, Paul was by a vision admonished to go into Macedonia. He departed for Philippi, and it came to pass that he for a short time preached the gospel to the women at the seashore. Lydia's heart was opened, and all of her household believed, and were baptized. The jailer and

all of his household were converted, and also baptized. In order to continue his missionary activities, he passed through Amphipolis to Thessalonica. Here he found a Jewish synagogue, and preached for three Sabbath days. Some believed, others persecuted him. Leaving Philippi he came to Athens and stood on Mars hill and preached through Jesus Christ the resurrection from the dead. He disputed with the philosophers, and declared unto them that unknown God that they had ignorantly worshipped. Leaving Athens he came to Corinth, and met Aquila and Priscilla. Here he preached the gospel for one year and six months, and wrote his epistle to the Thessalonians. Departing from Thessalonica, he came to Ephesus, and wrote his epistle to the Galatians and his first epistle to the Corinthians. Leaving Ephesus, he came to Macedonia, and collected a contribution for the relief of the saints that dwelt at Jerusalem. Upon learning the success of his first writing, he wrote his second epistle to the Corinthians.

Having completed his course of ministry in those parts, he decided to return to Jerusalem in time for the great feast. He passed through Greece to Corinth, and wrote his epistle to the Romans. Upon learning that the Jews lay in wait for him, he returned to Macedonia. Departing from Macedonia, he passed into Asia, and thence to Jerusalem. He was joyfully received by the disciples, but when the Jews heard of his presence, they persecuted and

(Continued on Page 16)

MISSISSIPPI WOMAN'S COLLEGE

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Your daughter will be as safe here as in your home. Mrs. Mae Waller Batson, Lady Principal, gives her whole time to the care of our girls. A high college curriculum and splendid conservatory advantages. Begin now and plan with us to send your daughter here. Did you know the enrollment had reached 204? For catalogue address

J. L. JOHNSON, Jr., President

Hattiesburg, Mississippi

DEATHS

DR. Z. B. GRIFFING.

At McGehee, Ark., on the evening of Saturday, March 21, Dr. Z. B. Griffing, aged physician and veteran soldier of the Cross, gently fell asleep. The remains were carried to Leland, Miss., where the funeral service was conducted in the home of his daughter, Mrs. W. G. Marble, by Dr. Read, pastor of the Baptist church at that place. The last rites of interment were performed by the Masonic lodge of Leland, and the grieving wife and sons and daughters left the little mound of earth which marked his last resting place, realizing that the spirit which they loved was not there confined, but was exulting in the blissful experiences of a great new-found life.

H. E. DANA.

Utica, Miss.

"S. S."

Missionary opportunities were never half so golden as at this hour; governments changing, idol temples crumbling, millions coming to our own land in search of liberty, millions in nations far sighing for relief, yes, for the relief we can give. Alas! it is not nearly so dark in heathen lands as it is here in the home land, for "the light that is in thee be darkness; how great is that darkness."

So many of our churches have shut up their bowels of compassion heeding not the cry of the dying millions, our own brothers and sisters.

When the great "Titanic" sent out on a wave current to her sister ships "S. O. S." (save, save) you remember some of them did not respond as quickly as we expected and severe criticism followed.

It would seem that God Almighty has charged every wave current coming from the nations afar with the distress signal "S. O. S." "Save, O save," and the captain of our salvation is standing at the door of every church exclaiming, "Awake thou that sleepest! Haste thee to the rescue!"

Our Home and Foreign Mission Boards are appalled as they try to stagger under the overmastering burden. One of our most glorious heroes has fallen under the weight of the load—Dr. J. J. Willingham.

Mississippi has been asked to raise \$73,000 for home and foreign missions. Only a little over \$15,000 of this amount has been raised, leaving \$58,000 of our apportionment to be raised in the next thirty days.

Brother, man will you make a plea in your association such as has never been made before for the onward going of the Kingdom of Christ? Let us seize God's biggest opportunity for the world.

Fraternal yours,

H. M. KING.

OVER THE RIVER.

Louisiana Baptists in the effort to raise \$100,000 for Louisiana College are in rather straitened circumstances. As Mississippi Baptists are now raising \$200,000 for Mississippi College, we are praying that by June first the amount may be fully subscribed. Brother McComb and his helpers have almost worked a miracle in their efforts. The campaign was being talked about the time I left Mississippi for Louisiana, and the general opinion was among those with whom I talked that it was very doubtful whether it could be accomplished, but McComb has made the people see that the day of miracles is not past! Louisiana Baptists are taking lessons from the work of Mississippi. If Brother McComb succeeds in finishing his campaign by June first, and I firmly believe he will, it will mean a great help to us in Louisiana toward finishing our college campaign.

Things are improving in Louisiana along every line. Our State mission work, under the leadership of Dr. Crutcher, is growing, and our orphanage work is thriffter than ever. This convention year will tell what Louisiana Baptists think of their college. We are counting on finishing our campaign by the next State Convention. If Mississippi should fail in hers it would mean a serious blow to ours. Louisiana Baptists are praying that every Mississippi Baptist may eagerly take his part in this great work.

E. GODBOLD.

JUST TO PREVENT A WRONG IMPRESSION.

In "Mississippi College Endowment Notes" I see the agent publishes the generous cash contribution of my good friends, Brother and Sister Branch, of Duck Hill, of \$125. The impression might be made that the above amount constitutes the subscription of the Duck Hill church to the endowment fund. The fact is this generous contribution brings the subscription of this church to the fund to within just a few dollars of \$2,000. I would not mention this but for the fact that no notice was made of the very liberal subscription made by the church in the absence of Brother and Sister Branch, who never allow themselves to be left out of any worthy enterprise. This church of a small membership gave over \$2,000 to the Memorial Hospital at Memphis and I think over \$1,200 to the seminary endowment fund. The Duck Hill saints are royal givers. Even the Presbyterians and Methodists catch the contagion whenever we take a collection.

Cordially,

N. W. P. BACON.

Coffeeville, Miss.

The Nerves

Doctors know best about diseases and their treatment. Consult your own doctor freely and follow his advice closely.

Nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. For treatment—Ayer's Sarsaparilla has been used for sixty years. Entirely free from alcohol.

Mr. Farmer, You Cannot Lose in This Contest.

You may win a great prize by good work; you are certain to win more money per acre by entering it. That is a sure thing and you are looking for sure things.

Enter the Two Bale to the Acre Club, and see for yourself just what you can really can make your land do in the raising of cotton. Or, if you prefer to test it on corn, join the Two Hundred Bushel Club and try it out.

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As an external remedy it is unequalled for the relief of skin diseases, old sores and to quickly heal cuts and stop bleeding. Absolutely guaranteed. Money back if unsatisfactory. Over 30 days treatment, 50c. At druggists or postpaid on receipt of price, by

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Jackson, Miss.

NOON PRAYER MEETINGS AT THE CENTRAL CHURCH, MEMPHIS.

Those who are interested in prayer I am sure you will be glad to know that we have received some very encouraging answers. I give a few of them:

Mr. — of Mississippi, was shot—intestines pierced eight times; the doctors said there was no hope. Superintendent of hospital telephoned for prayer. To the astonishment of a large number of people, the patient commenced improving. He is now at home getting along fine.

A mother from Granite, Okla., wrote: "My son is somewhere in the slums of your city; gone down on account of drink; his home is broken up, and I have spent all my money on him. Pray for him, please try to find him." Soon after this request was presented it developed that a member of this church was, at one time, his companion in drink. He brought him in touch with the prayer meeting and he has been gloriously saved, has quit his drinking entirely and is prospering at his business as barber here in Memphis.

A man came requesting prayer for his mother who was very sick with pneumonia in Mississippi. He was converted. His mother commenced getting better right away and we were mightily impressed when he informed us recently that when he came to make the request he had not been in a church in forty years. Now he comes almost every day.

Request was made by a pastor of this city for a man in another state, fifty years old, who was unsaved; a drunkard and a dope fiend. About three weeks ago the good news came that he had been saved and quit drinking and dope. He testifies that he is now trusting not in his own resolution but in the grace of God.

These are just a few of the many answers we have received. We are desirous that praying people everywhere who read these shall join in prayer daily between 12:30 and 1:00 p. m. for the following requests:

From a woman in Memphis: "I have been living the wrong kind of life. Ask for your prayers that I may turn to God. I want to live differently and I need divine help. Pray for me. An Unfortunate" From Humboldt, Tenn. Prayer

requested for a husband who left March 24, 1913; has not been heard from since.

From Blue Mountain, Miss. A son who has not been heard from since February 20, 1912.

From Texas: A wife whose home has been broken up on account of her own sin. She is deeply penitent.

From a widow 75 years old, whose home has been burned in Montana, that a customer be sent to buy the property.

From a mother: "Please pray for my daughter and me. We are alone in the world and no means of support only our efforts. Pray that my daughter may not yield to temptation."

From Mrs. —, Helena, Ark. "I have been afflicted with rheumatism for 12 years, at times my pain is more than I can bear."

From a husband for a wife in Huntington, Ind., who has been an invalid for years, and for help in solving financial problems.

From many with different kinds of sickness; from mothers whose sons have gone, and are going down on account of drink.

Respectfully,
BEN COX.

THE MEETING OF LOUISIANA BAPTIST MEN.

The Baptist men of Louisiana have just closed one of the most enthusiastic meetings ever held in their state. They met in Alexandria on the 7th and 8th and succeeded in enrolling about 300 pastors and strong business men, coming up as they did from every association of the state.

The meeting was characterized by a beautiful spirit of unity and a determination to realize their plans for the evangelization of Louisiana, and the training of their people for a larger service to the world. The meeting was characterized further by the absence of all those wild vagaries and mental fancies so often seen and too commonly held up before such gatherings.

Louisiana now has 700 Baptist churches, twenty-four of which have preaching every Sunday, thirty with half time service, and 646 having preaching but once a month. Of these churches, fourteen have brick or stone buildings, 400 have small frame or wooden buildings, and 236

have no meeting houses at all. There are twenty-four county seats in which there are no Baptist churches. This in a measure presents the situation, and the thousands of people already in the state and still coming, means if Louisiana is evangelized it will contribute substantially to the evangelization of at least forty nations. The spirit that seemed to pervade the Alexandria meeting would impress a visitor that Louisiana Baptists will make an effort to do it.

Just at this time Louisiana Baptists are wisely turning their attention to the strengthening of the great institutions of the state. Their orphanage is already out of debt and with money ahead, the State Mission Board has had its encumbrances removed, and now they are turning to the colleges and intend to lift the debts from these during the present year. With these agencies free from encumbrances and well equipped, Louisiana Baptists will do the best work in their history.

D. W. BOSDELL.

Lucedale, Miss.

SECONDHAND BOOKS.

If you wish any of these books cheap, write to Mrs. W. M. Reese, Clinton, Miss.

The Encyclopaedic Dictionary.
Baptist History—Cramp.
How to Bring Men to Christ—Torrey.

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Christian Doctrines—Pendleton.
A Harmony of the Gospels—Broadus.

Life and Writings of Carson.
Romanism in Its Home.
Baptist Perpetuity—Jarrel.
Bible Footlights—Granger.
How to Preach with Power—Young.

Baptist Why and Why Not—S. S. B.
Exposition of the Parables—Graves.

A Young Man's Difficulties with the Bible.
The Prayers of the Bible—Walters.

The Bible and How to Teach It.
God's Plan With Men—Martin.
Kurtz's Sacred History—Schaeffer.
Hand Book of Bible Geography—Whitney.

McCOMB SUNDAY SCHOOL.

At the beginning of this year our Sunday School (the First Baptist) mapped out the year's work so as to give on the first Sunday in each month a special contribution to some special cause fostered by the denomination. Yesterday was home mission day. About three weeks ago we began agitating the matter, and one brother offered to double the largest class contribution. We talked it at every service since then, and on yesterday the contribution amounted to \$100. We had 250 in attendance, and taking everything into consideration, it was the best day our school ever had. We were all so happy we just rose up and sang "Praise God from Whom All Blessings Flow."

Yours in the work,

A. K. GODBOLD.

Fine Opportunity For Teachers

The fourth quarter of the Forty-first Annual Session of Blue Mountain College opens April 6th, 1914.

We have arranged to give unusual advantages during that quarter to young ladies who wish to prepare for teaching in the public schools.

On June 8th, one of the regular State Summer Normals will open at Blue Mountain. This, of course, will be for both men and women.

The fourth quarter will last 9 weeks, closing June 4th. The Normal will last 4 weeks, closing July 3rd.

At the close of the Normal, examinations will be given for both regular and professional State teachers' license.

Prof. David E. Guyton, the brilliant head of our Teachers' Training Department, is on leave of absence this session attending Columbia University, New York City, from which great institution he will secure his M. A. degree early in June.

In Prof. Guyton's place we have Prof. W. M. Jones, late of Texas, who has had superb college and university advantages, experience as a teacher in a State Normal College, and success wherever he has taught. Assisted by excellent lady teachers, he will give first-class advantages during our last quarter to those who wish to prepare for examinations or otherwise strengthen themselves as teachers.

During the Summer Normal, Mrs. Jennie M. Hardy, now of Baylor College, Texas, will have charge of the training of primary teachers. For many years, she was classed as the finest trainer of primary teachers in Mississippi. All other departments will be in the hands of experienced and distinguished educators.

W. T. LOWREY, LL. D., President

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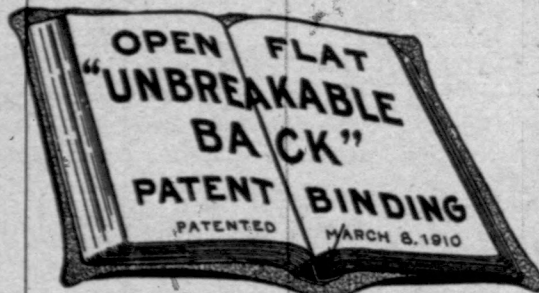
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NOTE ROUNDED BACK—It cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

This Shows the Long Primer Type Used

Jacob's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mī'ar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The posterity of Isaac. 18 The posterity of Caleb the son of Jephonah. 21 Sharon's posterity by the daughter of Machir. 23 Shimon's posterity. 24 Shimon's posterity. 25 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Jephonah.

THESE are the sons of 'Is-ra-el:
Re'u-ben, Sim'e-on, Lē'vi, and
Jū'dah, Is'sa-char, and Zēb'u-lūn,
2 Dan, Jō'seph, and Bēn'ja-mīn,
Nāph'ta-lī, Gād, and Ash'er.

19 And
Cā'leb
which b
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begat B
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and she
22 And
three ar
Gī'e-ad.
23 And

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MISSIONARY ACTIVITIES OF THE CHURCH.

(Continued from Page 13)

striped him. He plead his case before Ananias, the high priest, Felix, Festus, and was carried to Rome and became prisoner at large. While in this secluded dungeon, he wrote his epistles to the Philipians, Philemon, Colossians, and Ephesians. He was set free, and while enjoying his freedom, he wrote his epistles to the Hebrews, first and second Timothy, and Titus.

I have endeavored, though feebly, to trace the footsteps of a few of the apostles through the ages of the Christian church. Their perpetual preservation through so many trials and tribulations, in the face of every opposition which could be raised by men or devils, is a pleasing feature of the veracity of that Being, on the truth of whose word our hope is supported. Let us devoutly adore Him for the display of such care and tenderness towards those people, while our gratitude should be additionally enlivened if we are permitted to have a name—a place among the successors of such followers of the Lamb.

A. A. SCOTT.

THEY CALL HIM "DOCTOR"

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MRS. SUSAN SELMON.

Sister Susan Selmon (nee Sumrall) was born November 15, 1845. She united with Damascus church early in life, and later, moved her mem-

The Baptist Record is authorized to announce

OSCAR B. TAYLOR
of Hinds county

as a candidate for Chancellor of the Fifth District, composed of Copiah, Hinds, Lincoln, Madison and Yazoo counties.

bership to Gallman, where she remained a faithful and consistent member until her death, which occurred December 18, 1913.

She was united in marriage November 23, 1865, to W. J. Selmon, who preceded her to the heavenly home a few years ago. Her loss is keenly felt by her family and many friends, but their loss is her gain.

May the God of all grace sustain all those who mourn her departure.

D. W. McLEOD.

Gallman, Miss.

NEARLY SMOTHERED.

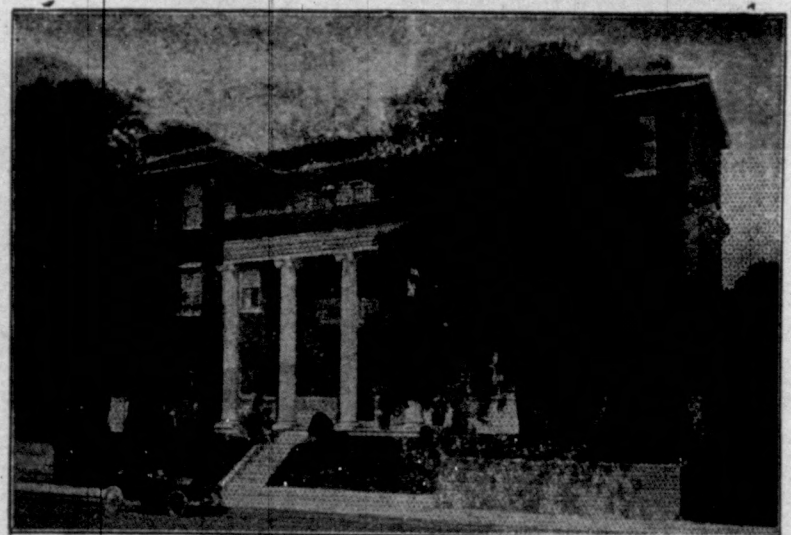
Chandler, N. C.—Mrs. Augusta Lomax, of this place writes: "I had smothering spells every day that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it. Try.

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